«TALANT DE BIEN FAIRE»

A DIVISA DO INFANTE E A CRIAÇÃO DO ESTADO DA ÍNDIA

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por

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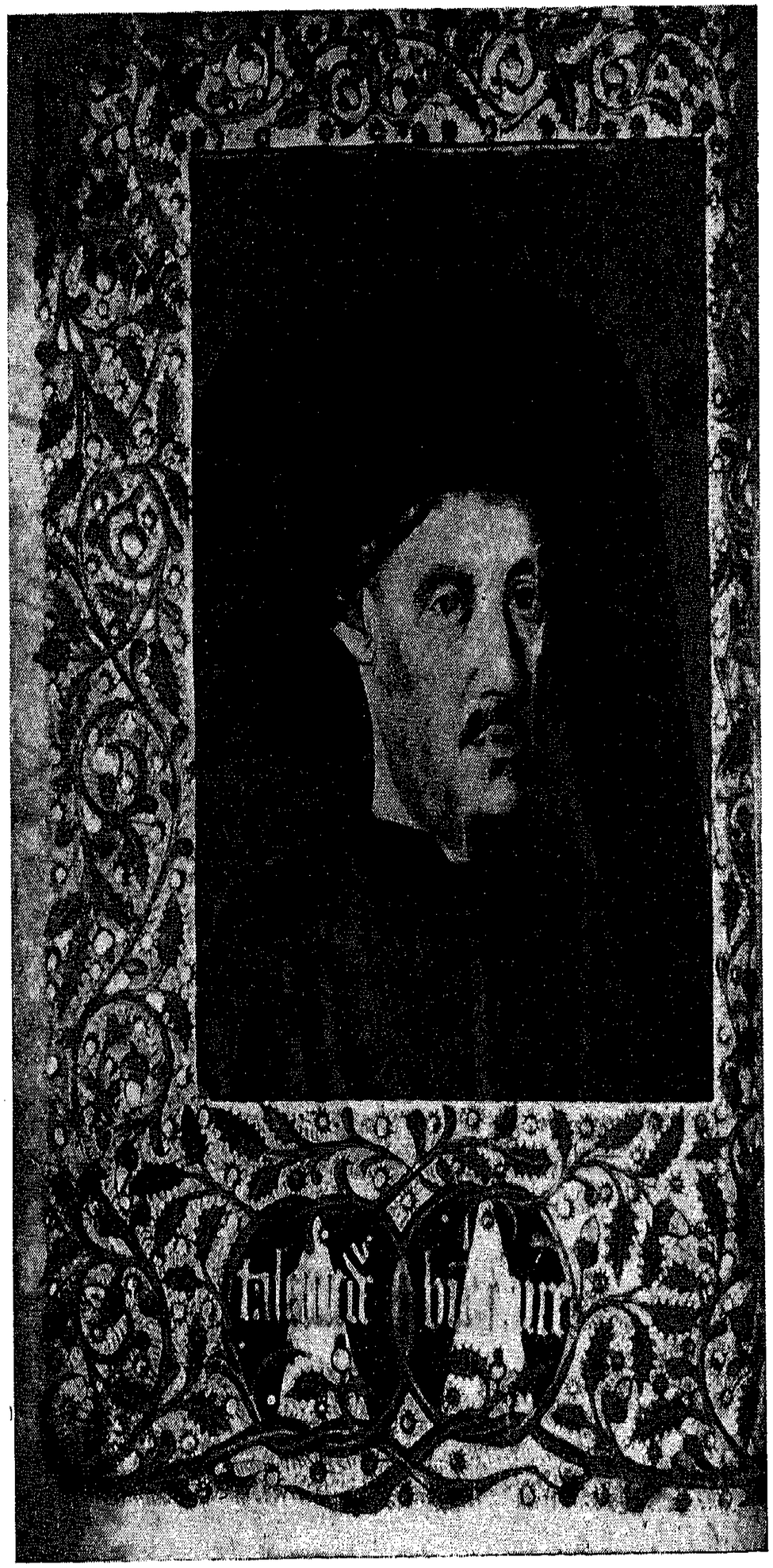

O INFANTE D. HENRIQUE *segundo a iluminura do Manuscrito de Paris da* «Crónica dos feitos de Guinee»

O «TALANT DE BIEN FAIRE» E O SENTIDO PORTUGUÊS DA PALAVRA «CONQUISTA»

«TALANT DE BIEN FAIRE». Foi à luz desta divisa do Infante Navegador, que se realizou a expansão portuguesa e a descoberta de Novos Mundos. Atravessando o Mar Tenebroso, surgiram as caravelas de Portugal nos longínquos mares do Levante, banhados pela radiosa luz do sol nascente.

Tanto a divisa famosa era sentida no País inteiro como expressão natural de todas as ansiedades portuguesas, que ao desembarcar nas terras virgens dos litorais atlânticos, — no deslumbramento de quem pela primeira vez se assenhoreia jubilosamente de mundos novos, que haviam ficado ocultos, entre névoas e lendas, desde a aurora da Criação, — logo os Nautas abriam nos troncos das árvores mais frondosas que bordavam a linha branca dos areais, aquelas palavras do Infante que todos traziam nos lábios e no coração: «*Talant de Bien Faire*»! E assim, conta-o ZURARA, deixavam marcada a sua presença nas cascas das árvores, como padrões vivos a orientar os navegadores que se lhes seguiam.

Na verdade, aquela divisa do Infante continuou a ser a palavra de ordem de todos os Portugueses da Renascença.

Foi com o «*talent de bien faire*» no campo das ciências da navegação e da cosmografia, que se fundou uma escola portuguesa de navegantes, destinada a preparar os nossos marinheiros para o descobrimento do Mundo. Cortando as águas misteriosas com as quilhas das caravelas e das naus, formaram com as linhas de navegação uma nova esfera armilar, que envolvia como numa rede, todos os oceanos da Terra.

Foi com os seus ensinamentos e com as verificações experimentais dos estudos e das hipóteses nascidas nos trabalhos dos nossos Cosmógrafos, que o Ocidente caminhou por desconhecidas e predeterminadas rotas que envolveram o Continente Negro, irradiaram depois para um continente desconhecido, e pontearam o Mar-Oceano com ilhas maravilhosas. Caminhando na Ásia, pela Índia, pela China e pela Insulíndia, navegaram os Portugueses ao encontro do Sol nascente. E ao cabo das navegações revelaram ao Mundo atónito a existência do Japão!

Iniciaram-se os descobrimentos seguindo um método eminentemente científico, destinado a substituir o primitivo espírito da aventura, por uma ciência criadora de técnicas para a Arte de Navegar.

É certo que a princípio fora o espírito da poesia e da aventura quem, fecundando a alma duma raça viril e ousada, lhe dera o impulso do sonho para o rumo das ondas e das estrelas! Porém só um admirável equilíbrio das faculdades do espírito, numa harmoniosa aliança entre a sensibilidade e a inteligência, conseguiria subordinar estes impulsos dominantes, nascidos do amor ao imprevisto e da sedução pelo desconhecido, até os disciplinar por um acto de fé na superioridade da ciência, e pelo vivo entusiasmo das verificações experimentais.

Foi com a criação duma *ciência náutica em latitude*, como a definiu JAIME CORTESÃO (em oposição àquela *ciência em longitude* que há muito tempo se mostrara incapaz de avançar em exuberância universalizadora) que os estudos e as navegações portuguesas realizaram a totalização da continuidade geográfica do Planeta.

Se o «*Talent de bien faire*» assentou definitivamente um rumo científico e experimental à Cosmografia, à Náutica e à Cartografia enriquecida com a curva loxodrómica de PEDRO NUNES, foi o mesmo «*talent de bien faire*» que dominou as relações ecuménicas dos Portugueses, com os povos que descobriram. Foi o «*talant*» da divisa do Infante que impôs aos aventureiros dos descobrimentos e das conquistas um complexo de normas espirituais, que ultrapassariam aqueles impulsos da ambição e do lucro material que já o cronista ZURARA tinha apontado como razão secundária na empresa das navegações.

Foi este pendor humanista que levou os Portugueses ao desejo constante de se dar, tentando sempre comunicar e universalizar a própria cultura, tanto nos domínios das actividades sociais e morais como nos domínios de uma civilização científica.

Tanadar took part in all these organizations, and exercised the function of Judge in litigations to be decided.

In 1526, Afonso Mexia, Treasurer of India, combines the customary provisions which govern the local institutions and thus two laws are formed: — one with the name of «Law of the customs of the Gancares and farmers of this island of Goa», and the other, annexed to it, called «Regulations for the Collection of Rights and Rents». In this way the traditional organic administration of the Hindus was definitely embodied in our legislations.

As pointed out by Professor MORSE STEPHENS, it was thus Albuqueque «who started the joining of fiscal and judicial functions as well as the co-operation of Hindus with the European officials».

The continuance of this spirit of Christian sympathy towards the Hindus is carefully maintained throughout the issuing of different laws.

In 1512 a law dated 4th May is published whereby the imprisonment of baptised natives, for debts below 20 xerafins, is prohibited.

In 1536 another law provides that the baptised slaves must be released. And in order for such a provision not to be eluded the Vice-Roy D. CONSTANTINO DE BRAGANÇA published later on another law punishing with the galleys and with the confiscation of goods whoever tried to hinder the baptism of the natives.

In 1546 the King's Law of 8th March is published,

whereby the natives are dispensed from forced labour aboard warships.

In 1557 by the King's Law of 15th June, it is granted to the natives all the rights and liberties which the Portuguese residing in the said city are entitled to.

The wording of this Portuguese law did not cover as can be seen, the whole of India. But a provision of King Sebastian issued in 1571 corrected this limitation which was certainly not intentional, extending to all possessions in India the benefits granted in any of the other provinces.

Ten years later, in 1581, a law of 24th February exempted from taxes during 20 years, the converted natives.

In 1599 another law provides that the masters or employers who may cruelly treat the slaves must be severely punished, and prohibits the sale of slaves.

As stated, new means of protection are constantly renewed and established through the Kings Law provisions and laws. Already in 1533 the Governor Nuno da Cunha had created a new office of magistrate: — that of «Father of the Christians».

The «Father of the Christians» had civil jurisdiction and it was up to him under the law, to visit daily the prisoners of the city in order to see whether there was any native who might be the victim of any abuse of power. It was up to him to hear their complaints and to give effect to their claims. It was up to him also to

necessarily the case, there were at times disorders and lamentable discussions which, as can later be seen, were considerably aggravated in the reports of our chroniclers. Nevertheless they were not greater in Portuguese India than what they were in those days, and even afterwards, in Europe where the internal fights, both political and religious, of various nations, certainly exceeded the outbreaks which may be pointed out in India throughout the ages.

What is important to stress is that not even the inquisition failed to obey the principle not only of protection of the converted natives but also of respect to the infidels, since the Indian Tribunal did not persecute «the gentile and the Indian Moors of any religion» unless they had been converted into Christains. But even so the severe treatment existing for the Metropolitan Portuguese was not used against them.

It was impossible that Portuguese life did not reflect the ascetic, inflexible hardness of the religious concepts which in those days ruled Europe. Nevertheless, as we have seen, the truth is that even so the religious tolerance always directed our relations with the natives of India.

The non-converted Hindus did not act in a similar way; often they did not correspond to this spirit of tolerance which we maintained almost uninterruptedly throughout the ages. They not only repelled all who were converted into Christian faith but they also deprived them of all the goods, leaving them in misery,

and torturing many of our missionaries and defenceless Christians. The reprisals became inevitable.

And even so such reprisals were taken against the buildings and not against the people.

However the liberty which was suspended in the middle of the XVI Century soon returned. And both the Hindus and the Moors were soon again allowed to perform their religious ceremonies with no impediment on the part of the authorities.

AND YOUR NEIGHBOUR AS YOURSELF

(ABSTRACT)

Help to neighbouring peoples — Assistance institutions — Cochin and Goa hospitals — The Goa Royal Hospital—Extension of hospital assistance — Gratuity of assistance — The rents of India

In order for a clear understanding of the complexity of the spiritual atmosphere in which a national unity, established with so many races and religions, was accomplished, it is not enough to study the culture obtained through the Teaching and the Press, nor the organization of marriages nor the guarantees of liberty, the protection, the rights and privileges regarding the civil and religious conditions of the natives.

The Portuguese have always had a particular inclination for social assistance works.

We have already observed how every cultural work carried out in the Schools and Colleges is imbued with that deep Christian spirit of assistance to the unprotected.

In 1546 P. MIGUEL VAZ arriving in Lisbon from India reported to the King about the necessity of helping the converted who were cast off from their families and wrote in his Report the following fundamentally human words: — «it is convenient for the men to have some temporality so as to favour and help this spirituality».

So it was. And not only the Christians benefited from this charitable spirit. GASPAR CORREIA reports that around 1540 there was a terrible famine in a territory near the coast of Coromandel and that the Portuguese immediately and generously helped all the famished, bringing them gratuitously in their ships all the goods they could, and charitably distributing great quantities of rice, maize and cocoa-nuts. So much devotion was demonstrated that the King of Bisnagare although hostile to the Portuguese sent messengers to them in order to express his gratitude.

In the meantime and in addition to these incidental helps, charitable institutions spread out in every shape: Retiring Places, Asylums and Hospitals. And when they reach a certain complexity «Misericordias» (Charitable Institutions) are organized.

Even before the conquest of Goa Afonso de Albuquerque provided that nothing should be lacking in the pharmacy of the Cochin Hospital founded in 1506. Immediately after the conquest of Goa Albuquerque ordered the construction of the first hospital. This was the celebrated King's Hospital which, later on, after

having been given over to the administration of the Jesuits would be turned into the most perfect hospital in the World.

In the meantime other hospitals were founded by private initiative in Goa. And if the King's Hospital was destined only to Portuguese metropolitans, the Municipality maintained a hospital which was commonly known as Hospital of the Poor or Hospital of the Natives where the diseased of every origin, regardless of colour, race or religion, were sheltered. The «Misericórdia» in its turn administered a third hospital entirely maintained by the charity of people residing in Goa, having also taken over later on the administration of the Hospital of the Municipality. Another specialised hospital, the Hospital of St. Lazarus, was in existance since 1532 and this was the one which was largely developed by St. Francis of Xavier who fraternally lived in common with all the lepers.

In 1631 the Hospital of Piety was formed.

Although the number of hospitals increased in all the territories throughout the East where the Portuguese settled this Royal Hospital deserves a special reference in view of its perfect installations, excellent treatment and liberal assistance which made it one of the first among all the hospitals in the World.

This classification which is surprising even to us, is undoubtedly, at least trustworthy, since it is not based on Portuguese documents, always rare in references of this sort, but it is largely expressed and justified

with elucidating details in long reports of various foreign travellers.

It is not only the celebrated PYRARD DE LAVAL who deals with it in a long and detailed account describing the majesty of the building, giving full particulars on its functioning, its lac or golden beds, the excellent cotton clothing «very fine and white», silk bed-covers and the rich plates in which the diseased were served.

The constant care with which the diseased were treated, as from their admission, was not less remarkable. They were washed in a hot-water bath, their hair was cut, and they were completely dressed anew every three days and each person had his own handkerchiefs and towels.

The food was good and abundant. The bread was served in small slices which once being cut would not be served again. Even the utensils of the diseased were of strict personal use. The rooms were «clean and white as paper». The medical assistance to the diseased took place twice a day and aromatical substances were daily burnt in the infirmaries in order to extinguish any odours in the atmosphere and to purify the air.

New clothes were offered to the patients on their departure from the hospital.

Not only was the treatment perfectly equal both for noble and ordinary people, but also all diseased regardless of their origin or religion, were accepted.

The French travaller VINCENT LEBLANC in his voyage notes through India, voyage which commenced in 1587,

says with practical knowledge, that the hospital is the finest and the most perfect he has known — He wrote: «j'oserai bien dire que ny celui de St. Esprit de Rome, ny l'enfermerie de Malte ou on este servy en vaisseles dargent, ne scauraient éstre egalez à celui-cy en richesses ordre et service. On y est mieux traité qu'en sa maison propre quelque riche que l'ont soit comme j'ai vu souvent».

Another foreigner, the spy and malicious JOHANN HUIGHES VAN LINS CHOTTEN, likewise says that this hospital is the best in the World, pointing out the facts that its medicines were gratuitous and also that curings of external clinic were there made twice a day.

The report of the German traveller MANDELSLO, relating to the year 1639 contains a reference to 1.000 diseased assisted therein on the occasion of his own stay. Also he himself praises its pharmacy and the treatment given to the patients who were very well lodged.

In the «Hospital for the Natives» which later on was joined to the one of the «Misericórdia» the diseased of all races and religions were treated in the same way «also with no change and with no medical restrictions».

The care which was taken with the natives in hospital in the aforesaid conditions starts with the first hospital in India founded in Cochin in the beginning of 1506. Portuguese and Indian were equally treated there. And so that no difference whatsoever could be

felt between metropolitan Portuguese and natives they were burried in the same cemetery as the Portuguese.

Superior to the Cochin Hospital was the Cananore Hospital.

All the hospital, medical and surgical services, infirmary services, alimentation and even (at least in the Royal Hospital) linen and clothing were absolutely gratuitous. This assistance is constantly recommended by the various kings as is seen in many documents.

Everywhere the Portuguese settled they started a hospital and wherever there was sufficient number of Portuguese they started a «Misericórdia».

It should be enough to remember that even in the Great Mogul and immediately after the arrival of the first Mission in Fatehpure in 1580, one of the first things requested from the Emperor Acbar by the Jesuits that formed it, was that of starting a hospital and, as Sir EDWARD MACLAGAN refers, that of starting what would be nowadays called a medical mission.

Taking into consideration that the Portuguese were very few there, it should be well understood that the hospital was mainly destined to natives.

The object of the «Misericordia» — which were spread out through all the Eeast — was not only to look after the ill and aged, but also to visit and to protect the prisoners, rescue the captives, feed the famished, clothe the naked, and protect those who sought justice, in short, to carry out every work of mercy.

They found and maintain hospitals, asylums, religious brotherhoods and places of retirement; they look after the orphans, they get the young girls married and establish between the various places of the East: — Africa, Arabia, Persia, India, Indonesia, China and Japan, — a vast net of beneficence, which was admired by every traveller who travelled in the East.

Here is a list of the «Misericórdias» spread throughout the Portuguese Overseas territories: In the West African Coast: Cape Verde — S. Thome — Loanda — Massangano and Benguela. In the Eastern Coast: Mozambique and Mombaza. In Arabia: Mascate. In Persia: Ormuz. In India: Dio — Tana — Daman — Bazaim — Chaul — Goa — Cannanore — Cranganore — Mangalore — Meliapor — Cochin — Coulan — Negapatan. In Ceylon: Manar — Columbo — Gale — Jafnapatan. In Indo-China: Malaca. In Indonesia: Timor — Larantuca (in the Flores island). In China: Macau — Liampo. In Japan: Nagasaki.

In all countries where there were «Misericórdias», there was at least one hospital. And there were further hospitals in many other overseas countries where there were no «Misericórdias». In addition therefore to those already mentioned there were also: In Africa — Cacheu — Sena — Sofala — Zanzibar and Pemba. In India: Asserin and Madure. In Ceylon: Candia. In Japan: Funai (nowadays Oita) — Velime — Guifu.

Apart from these Hospitals there were doctors and infirmaries in all fortresses which naturally rendered services within their areas.

The organization of such a vast net was somehow really surprising, unexpected and exceptional in the World. The setting up of an international enterprise for the exploitation of commercial interests would be an undertaking worth the admiration and the understanding of everybody. But to conceive and to execute such a vast international organization involving no pecuniary profit and, on the contrary, very heavy expenses, limiting the activities to merely spiritual interests was in fact unconceivable, out of the Portuguese spirit!

The whole East, from Africa to Arabia and from Arabia to Japan, was covered by a vast net of institutions which were created not to make money but on the contrary ..... to spend it for the benefit of the poor.

All this was the cause of a spiritual atmosphere which covered our civilization of prestige and sympathy.

The Turks themselves admire the disinterested generosity and the honesty of these institutions which, regarding the transmission of inheritances from those who died to their heirs, had started a service for the transfer of funds between distant places in the East, representing a true banking activity executed with no profit and only for the benefit of the persons concerned and the service of God.

No doubt this was serving God since the income which India brought into the Portuguese Treasury was so largely spent in the expansion of Faith, in the maintenance of Schools and Colleges, in helping hospitals, asylums and «misericordias» that in these works of

assistance and civilization executed mainly by the missions and considerably by the local institutions, private initiatives and the royal contributions, a great part of the proceeds of precious stones, gold and spices, was being subverted for the benefit of the peoples of the Conquests.

The dominion «of the Conquest, of the Navigation and Commerce of Ethiopia, Arabia, Persia and India» was most expensive.

MUTUAL UNDERSTANDING

(ABSTRACT)

Ancient Kings and Nobles — Hindu, Mohammedan, Persian and Coja Communities — Religions and Priests

Except for certain inevitable personal insubordinations the «talant de bien faire» ever since the beginning and throughout the ages constitutes the explanation of the Portuguese national unity of the State of India proceeding fully in our days in spite of the agitated tumult of Hindustan.

That is why the most representative persons and entities of that eastern extension of the Nation hasten to welcome the Minister of Overseas officially representing the Portuguese State. The communities of the various religions and of the various races. Hindu Kings and High Priests. The Queen and the Prince of the many centuries old Royal House of Sundem receive the high representative of Portugal calling to mind the name of the King Savai Imodo Sadessiva who, two and a

half centuries ago, «found shelter under the protection of the Portuguese». And since then has been maintained «constant and unchangeable the perpetual friendship and aliance expressed in unequivocal terms of so many treaties and chapters» entered into with the Portuguese Government.

It is «Ranes de Sanquelim» that shows his loyalty «to the glorious Nation which his ancestors always served with pride».

The representatives of the Hindu Communities, such as Quersichand Motichand, are those who manifest their gratitude on behalf of the Hindus for the «equalitarian policy» of the Portuguese.

The Mohammedan Community represented by Nurmonnod Shezain mentions the «ties which unite us uninterruptedly throughout the centuries» reminding that it is to the Portuguese that «the Mohammedan Community, the majority of which is constituted by sailors, owes the navigation science» and that «everywhere the Portuguese flag is raised, the colour bar disappears and the differences of races are forgotten».

The Persian Community expressed itself through Dr. Hormiji in Dadravala who represented the National Union party. It is particularly remarkable and admirably significant that the representative of the National Union party should be a Persian! In Dumorta, Dr. Luth the director of a School in Guzarate is the person who welcomes the representative of his Nation on behalf of teachers and pupils.

The Coja Community of the followers of Ali Khan also hastens to welcome Portugal.

Then come the representatives of the Manzania. The high representative of the Nation is welcomed in the sacred compass of the Temple on behalf of the *Devalaia* of *Xri Manguexa.*

In the *Devalaia de Xri Malsá* the privilege of that Hindu temple being recognised by the Portuguese judicial authorities for the decisions taken in religious judgements is remembered.

Visvonata Rudragi Sirvoicar, chief of the *Devalaia Xri Xantadurja,* of Ponda, receives the Representative of Portugal in the Temple and there he says «the political phenomenon unique in the History of Humanity and for many people inconceivable in our days, of peoples of different racial origin, with different customs and religions, of different natures and cultures ..... to adopt the same political faith, to accomplish the national unity, all of them to call themselves Portuguese and all of them to be proud of their nationality».

The Suami of Partagale, on the throne of the «*Prelazia*», after the Vedic songs, reads his message in the Sanskrit language, giving thanks for the privileges granted by the Government and praying for the Representative of Portugal and for the Nation the grace of *Xri Vixnu* invoked by the priests' prayers.

On the throne of the *Prelazia* of the Temple of Queula, Ranade Xastri reads a message in Sanskrit from the Suami where it is said: «Since the old days our

varied religious activity could be practised due to the help granted us by the Portuguese authorities». And he adds: — «There are no doubts on this point».

All communities, all races and all religious manifested themselves.

THE MORAL MASTERSHIP AND THE CRITICAL PESSIMISM OF THE CHRONICLERS

(ABSTRACT)

The moral function of History — Other reasons for the chroniclers' errors — The truth as seen by the natives

If it is certain that not always the frenzy of ambition, the exagerations of an adventurous spirit, the exuberance of physical life and the seduction of licentious customs could be disciplined by the morals of who directed the policy adopted in the Overseas territories, it is not less true that the individual insubordinations never failed to be severely disapproved by the conscience of the Nation.

Many blamable faults may be pointed out. That is true. But the crimes of abuse of power were current even in the European countries.

Neither was the State of India peopled with angels nor was it situated out of time and out of space. The truth however is that in the Archives of Goa there are

many documents showing that such cases of abuse of power were severely restrained by the high officials of the State.

All the administrative atmosphere was dominantly moral.

In a work of this nature it becomes necessary to inform beforehand the spirit of whoever reads the chronicles regarding India. The Portuguese got used to excessively generalizing the most shameful cases mentioned by the Chroniclers. It is necessary however to know how to interprete the value of such allusions.

One should remember that the office of writer involved the conscience of a high mission of moral honesty to carry out. Exactly because History is the Master of Life, to write History was to undertake the responsibility of exercising a moral mastership for the present and for the future. It was not often a matter of noting facts with a view to making historiography, in its purely scientifical sense; the writer's object was mainly to give men lessons on dignity and on greatness, imposing his authority through the demonstration of a highly pure and straight conscience.

This is the spirit of all those who dealt with the history of our achievements.

Consequently they considered it necessary to bring faults to light, to expose the bribers to execration and to condemn vice so as to show everyone the way of honour and make the ambitious fear the disgrace of allowing their names to be execrated forever in History.

Mainly as far as DIOGO COUTO is concerned, the facts mentioned are frequently contradicted by the true facts as shown by the documents in the archives and in the correspondence of the various Kings of India.

As more comparisons are made «the pessimism of the «Decadas» and especially of the «Dialogue of the Portuguese Practical Soldier» and of the «Legends of GASPAR CORREIA are considerably attenuated».

In addition to the moralizing attempts of the Chroniclers there is still another reason. Let us consider present day life. The ungrounded rumours, the false reports which are spread out about people and facts, the untrue news which is intentionally transmitted through books and news-papers, are present day events.

Take the lies that are thrown into the air by the Indian Union about the behaviour of Portugal. Also in those news with which History is very often made our Government is accused of outbreaks which never existed, against criminals who exist, but who are called honest people. And ours is a time in which the necessary data to find out the truth are guaranteed by easy communications of peoples and by a great number of possibilities of ascertaining the facts in every place where no iron curtains exist.

Nevertheless, how many persons do not in fact believe in the falsified accounts of daily facts? And the clarifying of truth in undisputable official notes is not, even so, enough to modify the false criterions of those

who purposly disfigure facts, even after undoubtedly having been clarified.

Take the case of India some centuries ago, with inhabited centres separated from each other, with no overland communications and many days away from the sea; with natural detractions and personal and passionate malevolences; vague news, easily misunderstandable when passed from mouth to mouth; and we must understand how much the Chroniclers, although in good faith, found themselves faced with incorrect reports and traditions towards which a pessimistic spirit like that of COUTO would easily be favourably disposed.

The Hindus were those who saw, compared and considered that if the Portuguese were terrible towards their enemies they were on the other hand devoted friends in peacetime.

They well knew that only the Portuguese high officials were disposed to compensate recognised offences.

The feeble were used to the violence of the powerful. What was really something new and remarkable was that devotion of the new masters officially founding the institutions for their benefit, protecting them with so varied an assistance, giving them civil guarantees, everywhere developing education, encouraging the family union from which they ascended, raising them to the Religious offices which dignified them, and appointing them for public charges in which they were benefited and honoured.

PORTUGAL

A Missionary and Anti-Colonial State

(ABSTRACT)

This atmosphere of devotion and of interest formed the necessary spiritual conditions for the large cultural activity which took place in all the East through the foundation of many Colleges for gratutions teaching; through the installation of the first Asiatic typographies in India, China and Japan; through the discovery of the best didactic method which, up to now, has been applied in typography and engraving designs in the teaching of languages; through the publication of many books in editions of one or two langues, gratuitcusly distributed by the new Christians; through the growth of the first University in Asia attended by people of all Eastern populations from the African and Arabian coasts up to distant Dai Nipon; through the formation of the first Medical Schools of the East, in India and in Japan; through the communication of our

language absorbed in various creole dialects; through the didactical study of the eastern languages including the composition of their Grammars, Vocabularies and Dictionaries; through everything that might have become necessary for us to reveal the western civilization in its best spiritual and cultural expression to the populations of the non-European continents.

The Nation has never preferred the *auri sacra fames* to the superior moral sense of our oecumenical mission. And that is how we sacrificed everything to this imperative rule imposed on us by the will of God.

We have so nobly honoured our destiny of missionaries and of civilizers that out of the rents produced by India, Portugal proudly disinterested in material benefits, can say: — *India produced them, India consumed them.....*

In the reign of Re-establishment of the Independency of Portugal, with exhausted finances, India represented to us an economical charge particularly heavy, a material sacrifice which was endowed as if it represented a divine mandate.

With its sale we could have collected a material profit from its possession. Various nations proposed to purchase those territories from Portugal.

The Nation still recently freed from the domination of Spain, was impoverished due to the depredation of its treasury by a foreign administration, and to the distress of its navy which was sacrificed to the interests of Spanish politics and due to the constant economical

bleeding caused by the wars of this Restoration period. In spite of this the King does not yield to the economical advantages of the financial operations which are offered him by England, Holland and France. There is an explanation which defines in an expressive way his firm resolution: — When, answering the French Ambassador Marquis de Jant, the King says that he *trembled* only to think of the sale of India. And the reason which he gives is no other: — the only ground invoked is a feeling of a duty towards God.

Three Centuries have elapsed. The ambitions regarding Portuguese India are renewed. Now however the ambition makes its appearance duly disguised with the pretext of a claim of natural law, as non existent as the false accounts with which it is intended to justify that this is the right moment to bring forward such claim.

In order to obtain Luso-Indian names connected with the anti-national action against the Portuguese nation, the Indian Union has to fraternize with common criminals establishing disputes over morally undesirable persons who have fallen under the police jurisdiction and who are within the applicability of the Penal Codes established by all nations for the punishment of all criminals.

The economical situation in India continues the same: a financial charge on the Mother-Country. Times have changed. The sentimental impulses naturally leave their place to the threatening aspects of economical needs imposed by international life. However, once again,

faithfully interpreting the national feelings, the Man who nowadays expresses the soul of the Nation, serenely explains to Pandita Nehru the spiritual grounds which guarantee our inviolable rights to that Province of Portugal and in accordance with which «it is repugnant to the sensibility of the Portuguese to negotiate the cession of Goa and the Portuguese citizenship of its inhabitants and not to care to defend them up to the limit of our forces.

And SALAZAR continues:

«Goa is a Portuguese community in India, it represents a light of the West in an Eastern land. The territory is only the place where that community lives; the land is the lighthouse where that light shines. Our interets are purely moral — first of Portuguese and then of men of the West».

It is from the great spiritual heights where the spirit of the Nation speaks that SALAZAR says: — «We fight to no-one's offence, for Goa to continue the monument of the Portuguese Discoveries, and a small focus of the western spirit in the East which, in order to be kept alive, must be tied to its origin like the small brook to its source».

The expression could be neither more exact nor more lapidary.

It is not really a case of a mere impulse of a sentimental nature but of a higher mandate of an attentively considered conscience in which the idea of Home Country is defined as a substantial unity of body and

soul: — The many centuries old soul of the Nation and the territorial body where the generations of Portuguese who produced the present aspect of its human geography were born and lived one after the other.

To-day and always, as throughout the past, the device of that «Infante» to whom we owe the high crusade spirit which spread Portugal throughout the World shall continue to find an echo from soul to soul with resonances of Eternity.

It will be the lemma to be transcribed from generation to generation as a spiritual inheritance commanding the hearts and the will of all Portuguese, both at peace and at war: — TALLANT DE BIEN FAIRE.

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